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*Popery a perfect Contrast to the Religion
of Christ.*

PROVED IN A
S E R M O N

PREACHED AT
CLAPHAM, NOVEMBER, 5, 1758.

A N D

Published at the Desire of the Congregation.

Now Republished, with Additions, and addressed to
Protestant Parents.

By H. V E N N, A. M. K
Rector of Yelling, and Chaplain to the Earl of Buchan.

Now the Spirit speaketh expressly, that in the latter times, some
shall depart from the faith, giving heed to seducing spirits,
and doctrines of devils. 1 TIM. iv. 1.

L O N D O N,
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From the Author

By S. Crowder

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P R E F A C E;

ADDRESSED TO

PROTESTANT PARENTS.

TH E following discourse is now republished, in hope of making those who read it *thoroughly sensible*, that whatever favour our Legislators may see fit to shew to Papists amongst us, still Popery itself is, beyond a doubt, an enemy to the religion of Christ, consequently ought to be resisted unto blood by every Protestant at this day, as it was by many of the

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most wise, learned, and holy of our forefathers. It is to prove, we can with no degree of truth call the points in difference between Papists and Protestants, *speculative points* *, since Popery imposes the practice of direct gross *idolatry*, which *idolatry*, our princes, under whom our Reformation was begun and carried on, call the most detestable offence, which of all others God Almighty doth abhor †.

Each of these particulars which is laid by me to the charge of Popery, as directly contradicting the Scripture, I have authority to

* Such they were lately said to be, without contradiction, both in the British and Irish House of Commons.

† K. Edw. VI. Inj. 1547. Q. Eliz. Inj. 1559. and by Stat. 30 Car. II. the invocation and adoration of saints, and the sacrifice of the mass is declared to be *idolatrous*.

P R E F A C E. ▼

affirm is a real part of Popery, from notorious History, the Articles of the church of Rome in Pope Pius's Creed, or her practice to this hour. As to the adoration of the Pope, the rev. Mr. Fletcher, of Madley, assured me, he was an eye witness to it, at the Pope's chapel, but a few years ago; and was so much moved with the blasphemous deed, that he with difficulty refrained from bearing testimony against it, before the Sovereign Pontiff, and his Cardinals.

If these things be so, are we not now loudly called upon to guard against the zealous spirit of the Papists? They have been always confident the northern heresy must in the end cease,
and

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and England again bow down to the Pope. By indefatigable assiduity, artful glosses, and bold assertions, many have been added to their confederacy. But now they will have not only their spirits animated, but much more advantage than ever, by opening mass houses, and seminaries for education of youth. Many parents, indifferent to religion, will prefer to protestant, the Catholic schools, for the sake of having their children better accomplished. In these, favourable ideas of Popery will impress their tender minds, and a bias towards it be insensibly contracted. If therefore we love our children, the gospel of God, and our own salvation, how much are we obliged

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ed to preserve to our offspring, what we received, the faith of Christ, holy, and undefiled! None but infidels can reckon all religions alike, or see no material difference between the wisdom that is from above, and an earth-born system of superstition, idolatry, and slavery.

Though I write warmly, I must aver, there is neither in the Sermon any virulence against those who have been unhappily bred up in the church of Rome, nor in my heart any feeling but good will. A Protestant myself upon full conviction, and much enquiry, I am a friend to toleration and the inviolable rights of conscience. But pernicious errors

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rors must be treated as they deserve; always remembering, the man who is deceived, must be pitied and loved; the falsehood he cleaves to, condemned and reprobated with detestation.

JAMES iii. 17.

The wisdom from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy.

THIS Anniversary is set apart on purpose to enliven our gratitude to God for twice preserving our civil liberties, and still more precious faith, when *both* were in utmost danger from the attempts of Popery. To promote this design, I shall now place before you the origin of Christianity, and the tempers which constitute its supreme excellence, contrasting with them the origin, tenets, and spirit of Popery: from whence you will draw this unavoidable conclusion, that Popery is an enemy to the religion of Christ.

The origin of Christianity, our inspired apostle assures us, is wisdom from above. It is not derived from the reasonings of men, wise, yet capable of deceiving, or being deceived, It is not beholden for its authority to princes, synods, or councils. Even the most distinguished of the human race, prophets and apostles, can lay no claim to any part of it as their own discovery, *for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. *All scripture* (every doctrine, precept, promise, and threatening contained in it) *was given by inspiration of God*, 2 Tim. iii. 16. As the genial heat which pervades the earth, and the fire which ripens its rich productions, comes only from the sun in the firmament; so Christianity (productive of all the fruits of righteousness) is a light from heaven shining upon a guilty benighted world. Compare with this divine origin, the rise of Popery. We can point out from uncontested history, when every one of her peculiar tenets was first taught. We can prove how much they were opposed by the churches of Christ. We can fix the periods of her encreasing usurpations,

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from

from the appeals made to the Bishop of Rome by interested priests, seeking victory over their competitors for preferment; and the plenitude of her power, from the grant of princes intoxicated with superstition, and the arrogant decisions of Popes themselves. This is most strictly the truth. And Popery, as if conscious of it, appeals in all disputes with the reformed churches, not to the scripture *only*, but to scripture interpreted by fathers and councils. As if the oracles of God were not themselves clear, decisive, and infallible: she urges pretended unity, antiquity, and universality, as the warrant for her peculiar tenets and practices. Instead of unlimited obedience to the wisdom from above, Popery, with the sanction of traditions on her side, presumes plainly to contradict it in several capital instances, which shall be proved. Our Lord, foreseeing the miseries lust of domination would bring on mankind, particularly guards his disciples against it; *Ye know, says he, that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them; but it shall not be so among you. Yet so it is* undoubtedly in the church of

Rome, for she arrogates to herself the highest authority, that of *mother and mistress of all churches*. She calls her Bishop, the Vicar of our Lord Jesus Christ. She exalts him above all earthly potentates, and offers to him incense with prostration and adoration, which HE fits to receive every year, in the temple of God, shewing himself that he is God *. Could an open enemy act in more barefaced defiance to our Lord's injunction, *it shall not be so among you?*

See the same daring opposition, in another instance. The Second Commandment charges every man, under penalty of incurring God's wrath, not even to *make* any graven image, much less to bow down and worship it. Trampling upon this plain command, Popery does make, bow down to, and worship graven images without number. At the same time, conscious that scripture is clear and loud in condemning her practice, she erases from the Decalogue, the second, and divides the last Commandment into two, to keep up in appearance, the number ten; thus deceiving her people, and exposing her own shameful art.—Popery no less grossly offends against the

* 2 Thef. ii.

wisdom from above, in another instance. We are plainly and frequently taught from heaven, that there is only *one* Mediator between God and man, the Man Christ Jesus, able to save to the uttermost all who come to God by him, seeing he ever liveth to make intercession.— But to this Mediator and Intercessor, Popery has decreed in her 19th Article, to join a vast number of saints, and she directs all her people, in every time of need, to call upon these inferior mediators, that they may make intercession for them. By which means, now in Popish, as of old in Pagan nations, man's affiance is drawn off from Him, whose presence filleth heaven and earth, and who does all the good that is done upon earth, and divided, to say the best, *between* the Creator and the creature: names of supposed saints (for it is by no means certain they were such in fact) are invoked, and deliverance is ascribed to them*.

* It is a most frequent saying in the mouth of devout Papists abroad, from St. Bernard: In all temptations, distresses, and danger, when you feel yourself sinking into the depths of despair, respice stellam, voca Mariam. Look up to the star of heaven,—call upon Mary. Call upon me, saith the Lord Jehovah, so will I hear thee, and thou shalt glorify me.

But

But the grand tenet of all, in which Popery stands at variance with the wisdom from above, is transubstantiation. Our Saviour, reproving their very gross ideas, who misunderstood his discourse in the sixth of John, just as the church of Rome does to this hour, he corrected their mistake, by telling them plainly, *the flesh profiteth nothing. The words, says he, which I speak unto you* (upon this subject of giving my flesh for the life of the world) *they are spirit, and they are life.*—After his ascension, he teaches his church, through St. Paul, that by the one offering of himself *once*, he hath perfected for ever them that are sanctified*; and that in the standing memorial of this oblation (the Lord's supper) it is *bread* which we eat, and it is *wine* which we drink, 1 Cor. xi. 26.

In open contradiction to these infallible sayings, Popery teaches, that in the mass † is offered unto God, a true, proper, propitiatory sacrifice for the quick and dead, and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and

* Heb. x. 14.

† Art. xvii.

blood,

blood, together with the soul and divinity of our Lord Jesus Christ, and that there is a change made of the whole substance of bread into the body, and of the whole substance of wine into the blood; which change, Popery calls transubstantiation.

And the wafer, over which the priest pronounces the words, *This is my body*, is supposed *thus* in a moment to be transubstantiated,—is afterwards carried in public procession, and in times of public calamity exposed to implore divine mercy; it receives adoration, as the body of Christ, from every one who is passing by; and when lifted up in the church, from the whole congregation.

Here, I allow, Popery (contrary to her usual custom) confidently appeals to the very words of our Saviour, when he instituted the sacrament, as teaching transubstantiation. But is it acting as his friend or enemy, obstinately to persist in fixing a sense on his words, which contains absurdity, and contradiction? *To do so*, when they bear an excellent sense, free from every objection, only by understanding them as a certain figure of speech, used by the inspired writers in a thousand

thousand places, as no one can deny. On the contrary, by interpreting the words, *This is my body*, literally, we must also believe, that Jesus held himself in his own hand, at the same time he did not hold himself—sat down on the ground, whilst he was suspended in the air—was eaten by his disciples, yet was all the while alive—and that his body was given, yet at the same time was not given, and was *broken*, though it remained intirely whole.

To father such falshoods and palpable contradictions on the words of the Lord and Judge of all men, is to expose his religion to the utmost contempt and derision.

We have compared the *origin* of Christianity with that of Popery, and have seen the one is from above, the other from beneath—Compare now the spirit of each.

The wisdom from above, is first pure—its grand design is to enlighten our minds, and work on us by self-love and gratitude, by hopes and fears, to follow after purity, or holiness, without which no man shall see the Lord. The absolute necessity of this purity is proved, by the
only

only division which the scripture makes of all persons, to whom the gospel is sent. It divides them into believers in Christ, and unbelievers, — one pure, the other corrupt; one righteous, the other wicked, — one friends, the other enemies to God, — one are saved, the other perish.

But Popery takes upon herself to teach there is a middle sort of Christians between these two, not pure enough to enter immediately after death into paradise, as the converted thief, nor filthy enough to be cast into hell. A middle place therefore, between heaven and hell, is invented, a purgatory, for their punishment: where the suffrages, or prayers of the faithful on earth are said to relieve them*; some in a less, others in a greater degree; some sooner, some later; and some the penal fire cleanses in a shorter, some in a longer time.

How plainly does this tenet contradict our Lord's solemn injunction thrice repeated, If thy right hand, or eye, offend thee, cut off the one, pluck out the other; for it is better for thee to enter

* Art. xix. and xx.

into life having one hand, or one eye, than, having both, to be cast into hell, where the worm *dieth* not, and the *fire* is not *quenched* *. Yet even this most awful denunciation is found, in numberless instances, too weak to deter from sin. What can be expected then from an assurance, that men shall be at last delivered from misery, who die in their pollution, otherwise they could need no purgatory?

Besides purgatory, Popery teaches another doctrine, not less an enemy to purity; it is, that the power of indulgences was left by Christ in the church, and that the use of them is very beneficial to Christian people †. Thus, the Pope's pardon is employed to set aside the necessity of repentance at all. This is no slander, for the most renowned defender of Popery, says as much.—When Cajetan, contemporary with Luther, and one of the most learned commentators of Scripture amongst the Romanists, affirmed, that men should so embrace pardons from the Pope, that they neglect not (to use their unscriptural phrase) *satisfactory*

* Mark ix.

† Art. xx.

works, which if neglected, through confidence in these pardons, some divines, says Cajetan, hold such pardons cannot profit : mark the answer from Cardinal Bellarmine—*This opinion*, (that the pardon and indulgence of the Pope cannot avail without repentance,) is profitable and pious, but it is not *certain*, perhaps not true *.—Consequently, men may depend upon the Pope's pardon, and the virtue of his indulgence, even dying *impenitent*. Could an avowed enemy to Christ's religion, assert any thing more contrary to his solemn determination, *Likewise I say unto you, except ye repent, ye shall all likewise perish?*

Another tenet taught by Popery, of the same tendency with purgatory and indulgences, is, that attrition, i. e. sorrow for sin, through mere dread of punishment, will procure pardon, if confession is made to a priest, and his absolution obtained. Yet the most abandoned have undeniably had sorrow, even to destroy themselves through dread of punishment, like Judas, without the least degree of faith, humility, or love

* De Indulg. lib. i.

to God. And if mere trembling at the uplifted arm of almighty vengeance, is to be accounted saving repentance, joined with the absolution of a priest, the devil and his angels want only this privilege, to regain their heaven: for they, more than any criminals, tremble in dread of the judgment of the great day.

Our apostle proceeds in describing the supreme excellence of Christianity; *it is peaceable, gentle, easy to be entreated*; utterly averse to strife and violence, it will do every thing but relinquish or dissemble God's sacred truth, for the *sake* of peace. It is gentle to bear the perverse cavils of pride, ignorance, and folly, and the ill-usage of wrathful and ungodly men. *Gentle*, to put up with many injuries, and will yield to the first sincere offers of reconciliation, without insisting on full reparation of its wrongs.

Judge for yourselves, how adverse to this temper, is the spirit of Popery. Her violent quarrels with princes, for refusing to own the supremacy of the Pope, have been notorious. Often has she excited disturbances, and even rebellions, in many kingdoms; often issued out
bulls

bulls and interdicts, to support her usurpations, by terrifying superstitious minds, as if all intercourse with heaven was at an end, so soon as the Pope pronounced sentence of excommunication. Can you conceive a spirit more opposite to gentleness, than hers, who, the moment you dare obey the plainest dictates of scripture, in opposition to her decrees, charges you with heresy, and a damnable revolt from the only church of God, and then thunders out her dreadful anathemas * ? Or, is she easy to be intreated, who never willingly gave up a single usurpation, or would confess herself in an error, though made palpable ; or grant men the liberty of searching the scripture, or judging for themselves, what is the mind of God in it ?

The wisdom from above is full of mercy ; not only glad to succour the distressed, and alleviate human misery, but, like God its author, long-suffering and compassionate to the enemies of his

* Thus, after our great Elizabeth was found inflexible to the mild attempts employed by the Pope to bring her back, a bull was sent forth by pope Pius V. *Volumus & jubemus, ut adversus Elizabetham subditi arma capeffant.*—It is our will and command, that the subjects of Elizabeth take up arms against her.

truth. She seeks with mildness, and repeated admonitions to reclaim, before she rejects a man, that is a heretic, from her communion. And then she gives an heart to pray for them who are in error, as Samuel did in pity to Saul, and the first Christians for apostates from the faith, leaving the *punishment* of heresies, as of all ungodliness, to the Searcher of hearts and Judge of all men. Hear what unfeigned, and therefore charming protestations of good will towards the despisers of Christ, were inspired by the wisdom from above, into one of her most illustrious sons; and a measure of the same spirit is found in them all. *Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart, for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*—Compare with this heaven-born temper, the treatment supposed heretics have always received from Popery—how fierce and wrathful! She has erected in Rome, Italy, Spain, and Portugal, offices of inquisition, where
horrid

horrid instruments of torture are employed to convince gainfayers, or put them to death for their heresy.—Ask those spirits of the just made perfect, the glory of our nation, who freely gave their bodies to be burnt for Christ's sake, in Mary's ever odious reign—ask them, what crime was laid to their charge? Not the breach of any one of the Ten Commandments; not the denial of any Article in the Three Creeds—not rebellion against their lawful Sovereign.—No, none of these things were even pretended. The unpardonable offence, was their denial of the Pope's supremacy, and that the bread and wine in the sacrament was the natural body of Christ, a true, proper, and propitiatory sacrifice for the sins of quick and dead. For this, *only* for this, Popery consigned their bodies to the flames, their names to infamy as heretics, and their souls to hell.—But not only individuals, full of apostolic light and love to Christ, have been burnt at the stake, merely for rejecting the peculiar tenets of Popery; her draughts of the blood of the saints have been large, pleasant, and often repeated. Thousands have fallen at once a victim to her pious fury.

fury. The massacre in Paris, Piedmont, Ireland, &c. &c. have brought indelible reproach upon the Christian name. And the intended destruction of our Protestant forefathers, as on this day, equals, in cruelty of design, and tragical consequences, any thing the spirit of wrath in man ever contrived. The plot was fixed to dispatch into eternity without possibility of one look to heaven for mercy, the king, the prince, and both houses of Parliament, at the instant their murderers believed them in damnable heresy. Yet so far was this attempt from meeting with abhorrence at Rome, that two of the traitors * were afterwards preferred in the Pope's own court; and the two other †, executed for it, are inserted in the Jesuits Catalogue of English Martyrs: one of them is inrolled amongst the interceding saints; and the straw on which the body of the other lay, is valued as a relique of great price ‡.

* Gerard, alias Everard, and Greenwell, alias Tesmond.

† Hall, alias Oldcorn, and Garnet.

‡ See Dean Stanhope's Sermon on the 5th of November.

And

And this antichristian cruel principle, which abhors the thought of shewing mercy to those who deny her tenets, is *absolutely enjoined* by the highest authority the church of Rome acknowledges, a general council, so called, with the Pope at the head of it * ; and persecution is practised in all Popish countries, I think, says bishop Butler †, where it can be done safely.—Nay, in proof that no toleration for Protestants can be reasonably expected from Popery, as if she had left off to burn and persecute her enemies, and was now become gentle and full of mercy—hear what one of her principal defenders says, in answering Mr. Voltaire, and exposing his errors, only eleven years since.

“ The first consequence of this *frightful* system of toleration, would be the *entire overthrow and annihilation* of religion.” Vol. II. p. 18. ‡ Again, vol. II. p. 107. “ Princes are the protectors and defenders of the church ; they are

* In the third Council of Lateran, held under Alexander III. 1179.

† Sermon before the House of Lords.

‡ La premiere consequence de cet affreux systeme (du tolerantisme) etoit le renversement entier, & l'anneantissement de la religion. Les Erreurs de Voltaire, vol. II. p. 181.

“ strictly obliged to punish impieties;
 “ which outrage and overturn religion.
 “ Religion preaches nothing but mild-
 “ ness, and abhors violence. But she
 “ *obliges* sovereigns and magistrates to
 “ take effectual means to put a stop to
 “ profaneness, and to prevent seduction.”

But the Protestant religion is, in the eyes
 of Popery, the Northern heresy, and the
 vilest seduction. Consequently, the se-
 cular arm, must persecute and suppress
 it at any rate, in defence of the only
 holy Roman Catholic church.

The wisdom from above is full of good
 fruits. It makes governors regard the
 welfare of mankind, and subjects obey
 them from conscience. It makes pa-
 rents attentive to form their children to
 all that is excellent. It makes masters
 reasonable, mild, and generous to their
 servants; and servants do their business
 with all chearfulness and good fidelity;
 whilst it inspires moderation and justice
 in our dealings with each other. Thus
 it prevents the disorders which annoy so-
 ciety, and subdues the evils which im-
 bitter life. Therefore, all orders and de-
 grees of men have abundant reason to
 confess the excellency of the Christian
 faith,

faith, and be thankful for this divine directory, from which nothing can be taken, and to which nothing can be added, without offending God, and injuring ourselves. Consequently, the peculiar practices enjoined by Popery can produce no good fruits. To what profitable purpose does she forbid marriage to her clergy, which the wisdom from above declares is *honourable in all*? To what purpose bury in convents, good examples, which should give light unto the world? or burden men with heavy penances as the priest shall direct? what good fruits can come from scourging and abusing the body in voluntary humility, which the apostle condemns as will-worship, to the satisfying of the flesh, the corrupt nature of man? Col. ii. 23.

Instead of good fruits, the peculiar tenets of Popery produce the worst.—She has made the humble religion of Christ, a foundation for the most absolute ecclesiastical dominion, and so entirely changed its form, that men of understanding look upon the whole as a lucrative imposture, to aggrandize priests, and enslave mankind. Hence

Viret, and other writers, have proved that deism made its first appearance in Rome and Italy; from whence it has spread itself through Europe like a pestilence.

The wisdom from above is without partiality; *αδιακρίτως*, partiality to our own creed, as necessary to salvation, though not taught by the oracles of God. This practice St. James stigmatizes as setting up to be a judge of the law, and not a doer thereof—since it plainly impeaches the Lawgiver as deficient, if *more* than he has required, is either to be believed or done by us. But full of the most bigotted partiality to every tenet and every practice of her own, Popery, in the most peremptory tone, condemns all Protestants, who cannot plead invincible ignorance, which she reckons never can be the case, if they have been once called upon to reconcile themselves to the church of Rome, and refused to do so. Salvation she confines within her own pale—out of it you must die an heretic, and become a cast-away. In vain you believe in the only begotten Son of God, continue in his word, and bring forth good fruits—you must do more—
you

you must hear the church of Rome. There is but one door to heaven, of which she keeps the key; therefore, all faith, love, and works, Protestants excell in, must be only specious and counterfeit; without her kiss of reconciliation, the soul cannot be saved.—Thus flatly contradicting the wisdom from above, *Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned. Who art thou that judgest another man's servant? To his own master he standeth or falleth.*

Lastly, the wisdom from above is without hypocrisy—she despises an ignorant assent to the truth, and every act of religion that is without understanding and sincerity; knowing God is a Spirit, and seeketh such to worship him, who worship him in spirit and in truth. How contrary to this is the practice of Popery!—Her worship is offered up in an unknown tongue, therefore can neither enlighten the mind, nor honour God. And instead of urging effectual fervent prayer as alone profitable to the soul, she maintains the mere repetition of prayers, called the *opus operatum*, will be of use to men.

But

But the hypocrisy of Popery, most of all discovers itself, in pretending to honour the name of the Lord Jesus Christ in the highest degree, when she robs him of his real glory. I prove this charge in the following capital instances—He is the all-perfect Teacher of his church, by whose Spirit all his disciples are illuminated. They are commanded to hear his words as all sufficient, and forbidden to call any man master.—*The words that I have spoken unto you, they shall judge you in the last day.* But Popery will not even suffer the scripture to be put into the hands of the people. Though they were originally preached to the poor, and published with particular regard to their necessities, who are chosen of God, rich in faith, heirs of the kingdom; yet Popery locks them them up, lest familiar use should bring them into contempt, and multiply heresies.—And instead of enjoining absolute obedience *only* to his doctrines and commandments, Popery exacts a subjection to her own decrees, the most reproachful to reasonable creatures, in her twenty-fourth Article, as follows: “I do also
“ without the least doubt receive and
“ profess

“ profess all other things, which have
 “ been delivered, defined, and de-
 “ clared by the sacred canons, and œcu-
 “ menical councils, and especially by the
 “ *holy synod* of Trent; and all things
 “ contrary thereunto, and all heresies
 “ whatsoever, condemned, rejected, and
 “ anathematized, I do likewise condemn,
 “ reject, and anathematize, and promise
 “ to do so, to the end of my life.”—

This implicit total subjection, effectually
 dethrones Christ, the infallible prophet
 of the church; for you alledge in vain
 his decision in any point of doctrine, or
 his command in any point of practice.—
 Popery has already secured to herself a
 despotic power to interpret both away,
 if she pleases. Though the sense of his
 words in any point be clear as the sun,
 all its meaning vanishes at once, before
 the judgment of the church, the autho-
 rity of councils, and the consent of fa-
 thers.—A decisive proof of this you
 have in the only reply, Popery is wont to
 make, when accused of with-holding the
 cup from the laity in the sacrament.
 The command could not possibly be
 more plain, Drink ye *all* of this.—But
 Popery defines, that *all* means only
 priests,

priests; and if that will not satisfy, she further says,—under the form of bread only, you no less truly and really receive every drop of Christ's blood, than the priests who drink of the cup.

Further, the church of Christ is purchased with his own blood; and his sacrifice retains everlasting virtue to cleanse from *all* unrighteousness, every sinner who makes application to him, with faith unfeigned: and besides this, according to scripture, nothing in heaven above, or earth beneath, can take away the least sin.—By a sacrilegious invasion of Christ's office, Popery ascribes pardon of sin to the power of the Pope; justification before God, to the merit of good works; purification from sin, to the fire of purgatory; and salvation, to the blessed Virgin—for in her Litany, Popery constantly prays to *her* as the saviour of the helpless, the gate of heaven, and the refuge of sinners*.

Now what less than the most artful hypocrisy is this, for Popery to assume the name of the one holy catholic and apostolic church of Christ

* *Salus infirmorum*
Janua cœlorum
Peccatorum refugium.

—to fill her temples with images of him, and her streets with his cross, for a shew of profoundest honour to his name, at the very time she actually excludes him from his sacred rights, and exalts her own decrees above his word! What deep-laid artifice, to give *him* the grand titles of Prophet, Priest, and King, whilst in fact she will not allow us to submit ourselves entirely to him in any one of these most exalted characters.—It seems impossible for Popery to push her daring invasion of the Redeemer's office a step further, unless she was to define and declare, that not the gospel, but the decrees of the church and the Pope shall judge us all in the last day.

This impartial comparison between Christianity and Popery, in several capital articles, has, I trust, convinced your judgment, that they stand in irreconcilable opposition to each other.—Christianity, how admirable! the immediate offspring of God; pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.—Popery, alas! how different—in its origin from beneath—in its doctrines, favourable to our corruptions—

E

and

and contrary to the infallible sayings of Christ—in its spirit fierce and persecuting, partial and hypocritical.

My Protestant brethren, let me beseech you, consider deeply these things, that you may become duly thankful for your religion—A religion free from every mixture of superstition, idolatry, and spiritual tyranny. Manifest its efficacy—improve to the utmost, the excellent advantages you enjoy—with delight, and perseverance, search daily the Scriptures, to which you have the freest access. Spurning the dictates of men, submit without reserve to every doctrine, and observe every precept binding upon Christians in the oracles of God. After this manner worship him, however reviled and condemned as *heretics* by the church of Rome. By this means, *and no other*, our entering a solemn protest against the peculiar tenets and daring innovations of Popery, will honour our profession, prove of benefit to ourselves and mankind, and infallibly bring us to that world of glory, where we shall see him, whom we obeyed here, as our *only* Lord, our Lawgiver, and our King.

F I N I S.